# St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For St. Anthony's Messenger.)

## St. Francis in Prayer.

In rapt devotion Francis prays,
And from his heart of love's strong fire,
Comes forth the cry that wakes and thrills,
"My God, my All!" — his sole desire.

O what intensity was his!
From out his soul sweet music poured,—
He burned with love that wounded him,
And yearned for Christ, His King adored!

"My God, my All!" his only pray'r,—
His "All", — no more does he require,—
Ah! would that we, who are his own,
Might make of God our one desire!

— *Amadeus, O. S. F.*

# The Tertiaries' Corner.

**Lessons from the Lives of Saintly Tertiaries.**

(Written for St. Anthony's Messenger by O. F. M.)

## Bl. John of Ypers, Confessor.

THE very best part any one can perform in life is to give good example. Its steady, silent influence surpasses all else for the general good. Good example never fails of fruit; it is the seed that reaps a rich harvest sooner or later in the hearts of those who come under its influences. Example is like preaching a sermon without saying a word. The parents of Bl. John were such quiet preachers, and their sermons made a lasting impression on the mind and heart of their intelligent son. John, who was born at Ypers in West Flanders, Belgium, in 1649, was very talented, and his parents by no means neglected his education, but endeavored to carefully develop the talents entrusted to their child by God. At the age of sixteen, John was apprenticed to a physician and surgeon, and there learned the rudiments of the godly science of medicine. Some years later he extensively toured France, Italy and other countries in the interest of his chosen profession. Bl. John combined prayer with study. While in Italy he journeyed to Assisi to venerate St. Francis, whom he greatly admired. The Third Order was in a flourishing condition in Assisi at that time, and the quiet, peaceful lives of its members induced John to promise to enroll himself in the army of the Poor Man of Assisi as soon as circumstances would allow it. On his return to Flanders John married and lived a very happy life with his wife and two children. Still he had not forgotten the promise made at Assisi; and on broaching the subject was much pleased to find his faithful wife, far from opposing him, willing to become a child of St. Francis herself. They were models of exactness in observing the Rule. The poor and needy always had first claim on their kindness and generosity, for they had well understood the truth of the words: "Send your goods on before you to heaven, where you shall shortly be, and shall enjoy them with interest." Mary was the queen and guardian of their household; their devotion and piety to her were truly remarkable.

A severe illness tested John's faithfulness to God, and he proved himself true gold, cleansed in the fires of tribulation. At the age of 36 God called him to his heavenly reward.

Reflection.

"Hail, most high, most humble one!
Above the world, below thy Son!"

Like May, fair October is the month of Our Mother. The world over the piety and love of Catholic hearts will tell her beads and chant her praises. Mary is the masterpiece of God's creation. There is nothing either in nature or grace more perfect or more beautiful than Mary, the Lily of Israel, the Virgin Mother of God. She is brighter than the sun in the splendor of her glory, more brilliant than the moon and stars in the light of her countenance. Her love is more expansive than the ocean and deeper than its depths and her goodness richer and more abundant than the fruits of the earth. She distances the greatest Saints in sanctity as the sun distances all other planets, and her power to give glory to God and to gain mercy for man, are greater than that of all the Saints together. Mary is the keystone of the Incarnation arch that supports the whole structure of Christianity. It was God's design that she occupy the place Holy Church has given her, a design made known to us by the message of an Angel. To honor Mary is as positive a commandment of God as those engraven on stone which bid us honor our parents and adore our God. The confidence put in the Bl. Virgin by the Church is not misplaced. She is the truest of mothers, Jesus the best of sons. Mary has a claim on the Sacred Heart; she must move it to pity and mercy for mankind; her prayers must bring peace and safety to the Church in these troublous times. We are privileged to join our poor prayers to those of our Mother; and the Church appointed the Rosary as the means to aid Mary in bringing about this happy result: through Mary we shall reach Jesus; through the beads we reach Mary.

We cannot do too much to honor Mary; our most must be sorrowfully too little. Mary deserves our love and affection. Next to God she is our best friend; she is our queen and mother. She is our mother, spotless, immaculate, the glory of our race. Beautifully the poet sings of her:

"Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied:
Woman! above all women glorified!
Our tainted nature's solitary boast!
Purer than foam on Central ocean tossed;
Brighter than eastern skies at sunset strewn
With fancied roses."

—*Wordsworth.*

Mary is mother and virgin, ever pure, "a garden enclosed, a fountain sealed up," before which God's Angel stood with sword of flame, and which no stain of sin has dared to enter. Her Immaculate Conception is her and our greatest glory. The evil one gained power over all save Mary: his efforts were wasted on her. God had chosen her for his home, and "holiness becometh Thy house, O Lord." Sin and Satan have no place in the life of Mary. Our Immaculate Queen was truly

"A dewdrop of the darkness born
Wherein no shadow lies;
The blossom of a barren thorn,
Whereof no petal dies;
A rainbow beauty passion-free,
Wherewith was veiled Divinity."

Mary is the unfading glory of womanhood, the model of all virtue, the honor and glory of the people, the mother of fallen mankind. Let us faithfully hearken to Mother Church, and honor the Bl. Virgin this month by special prayers, especially by the beads. "Verily," says a saintly writer, "I know of no practice of devotion better calculated than the Rosary to rivet the attention, increase piety, promote fervor in prayer, or to excite the mind to deep and salutary thought and the heart to union with God." "Moreover," says Card. McClosky, "the Rosary said in common sweetly fosters the home life which was one of the most beautiful features of Christian families in the ages of faith and the absence of which is one of the crying evils of our age." A child of St. Francis would never think of passing a day without greeting our Bl. Lady. St. Francis and his children have always been the champions of Mary's greatness and careful imitators of her virtues. In Mary's chapel the Franciscan Order was founded and to her care its growth and success were entrusted. With the garb and hood of penance, each child of the Seraphic Saint seems to have imbibed a love and deep affection for their Heavenly Mother; they were foremost in defending her glorious titles, particularly her "Immaculate Conception." Tertiaries ought be proud of the glorious history of the love of the Franciscan Order for Mary, the Mother of God. Let us be true to our inheritance, be true to our Mother! The Holy Rule advises different practices and prayers in Mary's honor: be faithful to them. Like Bl. John let Mary be the queen of your homes, and daily greet her as your queen and mother. That day is lost—which has not heard the praises of Mary from the lips of her children:

"At morn—at noon—at twilight dim—
Mary! thou hast heard my hymn!
In joy and in woe—in good and ill—
Mother of God, be with me still."

—*Poe.*

Say the beads devoutly and say them daily. The Church knows which prayers are best and recommends them. There is always a grain of vain-glory in prayers self-chosen, especially the sentimental ones. Feelings are foreign to good prayers, unless God sees fit to lend and bless them. God is waiting for your prayers. He will count each bead as it rolls through your fingers and attach a blessing to it, and this blessing will be guarded by your Heavenly Mother, who will fit it into the crown her divine Son is preparing for her faithful children.

# The Last Days of St. Francis.

WE borrow from the "Life of St. Francis," written lately by the Danish poet and convert, J. Joergensen, the following beautiful pages about the last days of the Seraphic Father:

Escorted by a great multitude, the brethren bore the sick Francis outside the city. Following the road, that skirts the ramparts, they arrived at the hospital of the lepers, about mid-way between Assisi and the Portiuncula. Here in this spot, infinitely rich with memorable events in the history of St. Francis, the sick man begged them to put down the litter upon which he lay. "Now turn my face towards Assisi," he said. Then ensued a moment of profound silence, during which he, with the aid of his brethren, raised himself a little upon the litter. With eyes nearly dimmed, Francis for a long time looked upon the city and its surrounding hills above and its valley below. Then he raised his hand slowly and made the sign of the cross over Assisi. "Blessed art thou of the Lord!" he exclaimed, "for he has chosen thee to be the home of all those who shall acknowledge and honor the truth and glorify His Name!" After this, exhausted by his effort, he let himself drop back again upon the litter, and the brethren continued their journey towards the Portiuncula. The sick Francis was carried into a hut, only a few steps to the rear of the chapel. It was here where he had the consolation of receiving the visit of "his brother Jacqueline," Madam Jacoba de Septemsoliis. She arrives just at the moment when Francis was getting ready to dictate a letter asking her to come. The rumor of the incurable disease of the Saint had reached Rome, and Madam Jacqueline hurriedly started for Assisi, bearing with her the garment which she had woven for Francis, and which was to serve as his shroud, and also some candles and incense for his obsequies. The arrival of Jacqueline occurred in the last week of Francis' life. The following Thursday, which was the first day of October, the dying Francis again assembled his brethren before him. From his whole heart, overflowing with tenderness, he blessed not only all the present or absent brethren, but also all the brethren who in the future should join his Order. "I bless them," he said, "as much as I can, and even yet more than I can." And perhaps never did anything express better the depth of his nature than this *plus quam possum,* for the spirit that prompted him would never be satisfied until it had done more than it was able to do. And even now upon his death-bed this spirit would not acquiesce. After he had blessed his disciples he expressed the wish to be placed bare upon the ground. And in this situation he received from his Guardian as a last alms-deed the habit in which he was to die, and as if this habit did not seem to him poor

enough, he asked them to sew a piece to it. After that, worn out, he fell asleep, but on Friday, early in the morning, he awoke with torturous pains. Fancying it to be yet Thursday, the day on which Our Lord ate the Last Supper with his disciples, he bade them to bring some bread. He blessed it, broke it and distributed it amongst all of his brethren. "And now," he said, "bring me the Holy Scripture and read to me the Gospel of Maundy Thursday." One of them observed to him that this day was not Thursday, but he replied: "That makes no difference, I had believed it was yet Thursday." The book was brought, and now the brethren at the death-bed of St. Francis read such words of Holy Writ which truly were an epitome of Christ's whole life and doctrine: "Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own, who were in the world, he loved them unto the end," etc.

During the twenty-four hours that Francis still lingered, none of his brethren left his bedside. The brothers Angelus and Leo at his request sang *The Hymn of the Sun,* and unceasingly they heard flowing from his lips the last verses of the hymn: "Blessed art thou, O Lord, my God, for our sister Death!" Friday passed by and Saturday (October 3) began to dawn. The doctor arrived, and Francis greeted him with the request to make known to him when the portals of eternal life shall open to receive him. He likewise petitioned his brethren to strew ashes over him. "For soon I shall be nothing but dust and ashes!" Towards evening he began to chant with an unusually loud voice. It was no more the *Canticle of the Sun,* but the 141st Psalm of David, which, according to the Vulgate edition, runs thus: *"Voce mea ad Dominum clamavi."* The October night was closing in very rapidly, and, the small cabin all wrapped in darkness, in the midst of the woods near the Portiuncula, the disciples hearkening with abated breath to their master, heard Francis sing, his eyes turned heavenward: "I cried to the Lord with my voice: with my voice I made supplication to the Lord. . . . Bring my soul out of prison, that I may praise Thy name: the just wait for me, until Thou reward me." Whilst Francis prayed thus the little cell became gradually entirely dark. At last his voice was silenced, and the stillness of death crept over the cell—a silence which this voice henceforth should never more break. The lips of Francis of Assisi were closed forever; singing he entered eternity. However, God suffered, as it were, a last farewell to His divine singer to be heard above the house and all around, for scarcely was the voice of the Saint hushed, when the whole surrounding atmosphere was filled with a sudden and sonorous twittering. They were the faithful friends of St. Francis, the larks, who came to bring their last farewell to the one who loved them in life.—(Translated from *Les Voix Franciscaines,* by Fr. G. S., O. F. M.)

# The Month of the Holy Rosary.

POPE LEO XIII. of holy memory desired the present month of October to be a season of special devotion to the Blessed Virgin Mary, and earnestly exhorted his spiritual children throughout the world to recite daily the Holy Rosary. Indeed, there is no devotion more efficacious, or more beautiful and pleasing to the Mother of God than the Holy Rosary. It consists of the oldest and most sacred prayers taught us by Our Lord Himself, His blessed Angel Gabriel, the glorious St. Elizabeth, and our Holy Mother Church. Besides, in reciting it, we meditate on all the great mysteries in the Life of Our Adorable Redeemer and His Blessed Mother. Let us then, dear readrs, recite the Holy Rosary daily with the most fervent devotion and offer it to Our Blessed Mother for the safety of the Holy Father in his present embarrassments, and for the return of our dear separated brethren to the bosom of the True Church.

And in order to encourage the faithful ever more and more to practice this most salutary devotion during the present month, the same Holy Father has granted the following Indulgences in perpetuity:

1. A *Plenary Indulgence* to all those who on the Feast of Our Lady of the Rosary, the first Sunday in October, or on any day within the octave, receive the Holy Sacraments, visit some church or oratory, and there pray for the intention of the Sovereign Pontiff, provided that on the Feast itself and each day within the octave, either publicly in some church or privately, they recite a third part of the Rosary.

2. A *Plenary Indulgence* to all those who, after the octave of the Feast of the Most Holy Rosary, at least ten times in some church or privately recite a third part of the Rosary, and who on any day they choose, receive the Holy Sacraments, visit some church, and there pray for the intention of the Pope.

3. An Indulgence of seven years and 280 days for each day of the month of October on which the faithful, either publicly or privately, recite a third part of the Rosary.

N. B.—All these Indulgences are applicable to the Poor Souls in Purgatory.

Dear reader! Try to say the Rosary every day during this month. Endeavor as much as possible to have the Rosary said during the family night prayers, as was the pious custom of the past and still is in many countries. Do this, and you will certainly have the special blessing and protection of your Blessed Mother, the Queen of the Most Holy Rosary, now and at the hour of your death!

# Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For ST. ANTHONY'S MESSENGER.)

## Thoughts on the Divine Paraclete.

OUR souls bring forth no fruit, unless they are watered by the rain of the grace of the Holy Ghost.—*St. Hilary.*

As ink is required by the pen, so the grace of God the Holy Ghost is necessary to inscribe the virtues in our souls.—*St. Thomas Aquinas.*

For what after all is the sanctification of souls but the formation of Christ in them, whereby they are made members of His mystical body, and one spirit with him.—*Blessed Grignon de Montfort.*

The Holy Ghost, the Paraclete, gives us a pledge of life, strength to live holily, and a clear understanding of the science of the Saints.—*St. Bernard.*

The Holy Ghost is called the Finger of God's Right Hand, because it is only through Him that the Father and the Son enters into communication with creatures.—*St. Athanasius.*

Open thy eyes, O unhappy soul, and behold what thou hast once been, in the state of grace, and what thou art now in a state of sin! "Thou wast the bride of the Most High, thou wast the temple of the Living God; the sister of the Angels, the heiress of heaven, the bride of God has become the friend of the Devil; the temple of the Holy Ghost has been changed into a companion of demons.—*St. Ambrose.*

As often as the Holy Ghost speaks to our hearts, so often do we think upon good thoughts.—*St. Anthony of Padua.*

The voice of God first terrifies the soul, but immediately after, if you be attentive, it vivifies the soul, sweetens and melts it, enlightens and purifies it.—*St. Bernard.*

It is the property of the evil spirit to disturb the soul and fill it with doubt and trouble, but it is the property of the Holy Spirit to enlighten and to calm the soul.—*St. Chrysostom.*

Of all things necessary for the obtaining our last end, the chief is the grace of the Holy Ghost, because it is the beginning of all other heavenly gifts and privileges. It was the garment which was first given to the prodigal, on his return to his father's house.—*Ven Louis of Granada.*

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

(For St. Anthony's Messenger.)

## The Holy Angels of God.

WE read in Holy Scripture the following earnest words: "See that you despise not one of these little ones: for I say to you, that their Angels in heaven always see the face of my Father Who is in heaven." (Matthew xviii., 10.)

Carefully considering these words we cannot doubt the existence of Angels, for our dear Lord tells us plainly that they see the face of His heavenly Father. How could they see if they did not exist? And again, if man is guarded by an Angel, is he not then the greatest of all creatures, and is he not destined for a higher and better life, if he is worthy of the protection of a prince of heaven?

We cannot see the Angels, for they are spirits, and if we read in the Bible that they appeared to man, we must always remember that they assumed a visible form for the time being in order to converse with man and make known to him the will of God. Thus we read that the Angel appeared to Abraham, to Lot, to Moses, to the Blessed Virgin and to St. Joseph. In all such instances they were really what their name indicates: Messengers of God, to announce coming events, to execute the threats of God, or to warn people of some imminent and great danger. Considering the great and immense services the Angels have done for mankind, we need not wonder that we are encouraged so much to love them, to pray to them, and in all our needs to come to them with a confident heart.

By their nature and as creatures of God the Angels are far superior to man, and no matter of what Saint we may speak, we must not begin to compare him with an Angel. They are the best beings God has made, they are pure spirits and shining stars in heaven. Man, and even the best one, has come into this world tainted with original sin. Cleansed from this stain in holy baptism, how often has man soiled this image of God, his immortal soul? Who can say that he has never sinned? Of the Angels

in heaven we know that they never have offended God, and that after the terrible battle, when Lucifer was cast out into hell, the rest were true to God, and have remained so. Now, if we honor the Saints, men and women who, born in sin, have tried to lead a life of holiness and perfection and have gone to heaven, how much more must we honor and love these noble creatures of God, the spotless and pure spirits called Angels, who see the face of the Almighty and minister before Him, the Lord of heaven and earth?

An Angel came to tell the Blessed Virgin that the time of redemption had come, and that from her womb should go forth the Savior of the world. And when He came, Angels were the first to announce this joyful message to the world. We find the Angel comforting our dear Lord in the garden of Olives. An Angel guards His tomb and directs the holy women to the place of His apparition. Angels come to receive Him at His glorious ascension, as they will one day accompany us to the heavenly home God has prepared for His children.

Throughout the Church we find the firm belief that God has given to each man an Angel for his protection. We call him Guardian Angel, for he protects us, moves us to do good, and in every way promotes our spiritual welfare. This alone must tell us how God loves us poor sinners, how great God is to find an Angel for millions of people. Must we not adore the wisdom of God, who knows our trials and provides for our assistance and help an Angel endowed with higher intelligence and understanding than man, filled with love for man, and determined to defend him against the malice of the fallen Angel, Satan.

Who knows not and feels not the inexperience, helplessness, imprudence of children! What a consoling truth, then, must it not be to know that God has entrusted each and every child to an Angel of heaven, and that this Guardian Angel has so often manifested his care for children. But with the years, our dangers increase and the thousands of temptations to which we are exposed, make just such an Angel necessary for man, if he would gain the victory. Prayer, childlike prayer to this Angel must be the fruit of this instruction. We must carefully avoid sin, as that which offends God must necessarily turn away his Angel from us and deprive us of his help and assistance in life, especially in the hour of our death. Our death will be the echo of life, so it stands to reason that we must make every effort from our part to make this life pleasing to God, and to do nothing against the warning voice of this angel. Keep a tender conscience and listen not to the inspirations and suggestions of that fallen Angel, the devil, who is an enemy of God. The devil is damned forever, and for that simple reason seeks to bring us to ruin in a thousand ways. Hold fast to the Word of God that tells us that our Angel sees the Father in

heaven, receives his instructions from Him, who made Angels and man not for this miserable world, but for heaven.

Our life here below is one of constant battle and struggle, it is full of dangers. Trust in your Guardian Angel amidst all these dangers, and he will see you through, so no harm can befall you. Return to the days of your innocence, when this warning Angel spoke to you so gently, and you listened so willingly. You were then the innocent child with bright and clear eyes, you knew nothing of danger, nothing of the wickedness of this world.

Tell me, dear friend, was it not a happy time and would you not like to live it over again? Let us become children once more, and be careful not to do or say things of which we would be ashamed in presence of good people; for our Angel sees us, and our actions are not hidden from him. It is he who speaks to us through the voice of conscience; it is he who makes our heart beat so quickly when we are about to commit sin; it is he who keeps us awake and holds before our eyes the sin we have committed —but all this for no other purpose than to warn us, correct us, better us and, through a holy life, lead us to our true home in heaven. B. B.

## Daily Offering of the Most Precious Blood.

O Mary, Immaculate Mother of Jesus, offer we beseech Thee to the Eternal Father the Precious Blood of thy Divine Son, to prevent at least one mortal sin from being committed somewhere in the world this day.

Imprimatur: † Paul, Archbishop of Montreal.

Montreal, April 13, 1909.

"If every night, before we go to sleep," says Father Faber, "we begged our dear Lady to offer up to God the Precious Blood of her Divine Son for grace to hinder one mortal sin somewhere in the world, during that night, and then renewed the same offering in the morning for the hours of daylight, surely such an offering, and by such hands, could not fail to win the grace desired, and thus each one of us might probably hinder numbers of mortal sins every year."—*All for Jesus.*

—Some people can only look to the past and complain. Others look only into the future and fear and dread. The right people are cross-eyed; they learn from the past to better the future in making the best of the present.

—The apostles who lived with our Lord continually and were imbued with His spirit, are recorded to have asked only to have two spiritual things of Him—prayer and faith. *Increase our faith. Teach us how to pray.* How much is implied in this!

# The Eucharistic Congress in Montreal.

AMIDST scenes of unsurpassed splendor, majestic grandeur, profound manifestations of the Catholic Faith, representatives from every civilized nation of Christendom, drawn together and united in one common bond of filial piety, homage and devotion to Jesus Christ, the *Twenty-first International Eucharistic Congress* was opened at St. James Cathedral, *Montreal, Canada,* on *Tuesday night, September 6.*

Whilst thousands stood without, unable to obtain admittance, vast throngs of people filled every inch of space within the great edifice. Palms, ferns and roses neatly clustered about the alcoves, and the dome ablaze with thousands of miniature lights, the high altar blanked with hundreds of snow white lilies, made this a scene of splendor and brilliancy, filling the vast throng present with awe and amazement. The beauty of the scene was further enhanced by the presence of over one hundred Archbishops, Bishops and other Prelates of the Church, one and all arrayed in their rich robes of office, grouped about the sanctuary and stretching in a double row down through the long nave to the large main entrance of the Cathedral.

At about nine o'clock the Papal Legate, Cardinal Vincenzo Vannutelli, carrying the Sacred Host, entered and stately moved up the nave beneath a gorgeous silken canopy, followed by the Archbishops, Bishops, Abbots and other Church Dignitaries. The Blessed Sacrament having been deposited in the Tabernacle, the Legate took his place on the throne prepared for him. Cardinal Logue, Primate of all Ireland, occupied a second throne in the sanctuary. The ceremony opened with the reading of the Papal Brief, appointing Cardinal Vannutelli Legate to the Congress. Archbishop Bruchessi then delivered an address of welcome, declaring that there need be no fear of any untoward event in connection with the Congress, nor would there be any opposition to the carrying of the Sacred Host through the streets of Montreal. When the Archbishop had finished, greetings between the Papal Legate and King George of England were read. Earlier the Congress as a body had sent a message to the Holy Father, to which he replied through the Papal Secretary of State, Cardinal Merry del Val.

At the close of these ceremonies Cardinal Vannutelli ascended the Cathedral pulpit and delivered a short but elegant address, expressing his great pleasure and joy to witness such a grand and glorious spectacle in "this fortunate land of America." "Europe," he continued, "stretches out her hand to America, and America, in a sublime enthusiasm, joins with her

to exalt the greatest of the Sacraments under the guidance and with the encouragement of the Supreme Pastor."

At the Benediction, with which the impressive ceremonies came to a fitting close, the scene about the sanctuary and high altar was one of unsurpassed beauty and effect. The sweet aroma of incense, the joyous notes of the great organ as it pealed forth in accompaniment to the resonant voices of the choir, and lastly the thousands kneeling in silent and fervent adoration of the Blessed Sacrament, will never be effaced from the memory of all present.

The principal feature of Wednesday's proceedings was the magnificent civic reception in the City Hall in honor of the Papal Legate, at which Mayor Guerin, of Montreal, presided.

Speaking of the *Midnight Mass* which was celebrated *Thursday,* September 8, the Montreal *Tribune* says: "Never before in the history of Catholic America has such a marvelously gorgeous scene been witnessed as that which took place at Notre Dame church last night. This sacred building, which can probably seat more than any other church in America, with the exception of the Cathedral in the City of Mexico, was packed from altar rail to the holy water fonts by thousands of men, while many more who were anxious to enter, had to return home disappointed. Promptly at midnight the officiating Prelates, preceded by Archbishop Bruchesi and about fifty other high Church Dignitaries, entered the church from the seminary in procession, proceeding up the main aisle to the high altar. Communion was given by six Bishops, and thousands of men partook of the 'Bread of Life.' It was after 2:30 in the morning before the last man had been given the Sacred Host. The sermon was preached by Msgr. Roy, Auxiliary Bishop of Quebec, who dwelt most eloquently on the influence of the Blessed Sacrament in promoting the spiritual life of the Catholic Church." At nine o'clock Pontifical Mass was celebrated at the Cathedral for the religious communities. From 10 a. m. to noon general sectional meetings of the Congress were held, both French and English, which were resumed again at 2:30 p. m. The Catholic Ladies of Montreal convened in special meeting at 2.30 p. m. At 8 o'clock in the evening there was a *public meeting* in Notre Dame church, at which discourses by eminent Bishops, Priests and Laymen were delivered.

The program for *Friday,* September 9th, was as follows: At 8:30 a. m. Pontifical Highmass at Mance Park, with sermons in French and English by two Bishops; 10 a. m. to noon, general sectional meetings as on the previous day; 2:30 p. m. to 4 o'clock, Priests' meetings, French and English separately; at 4 p. m., solemn devotions for Priests in the Church of the Blessed Sacrament, with solemn Benediction; 8 p. m.,

reception of the public by the Cardinal Legate, His Grace the Archbishop, Bishops, Prelates and Clergy.

On *Saturday,* September 10, a Pontifical Mass was celebrated in St. Patrick's church at 8:30 a. m. The general sectional meetings were continued at 10 o'clock and closed at noon. At 2:30 p. m. there was a special meeting for *young men* at Laval University, and at 3:30 special children's meetings took place in Notre Dame church and in St. Patrick's. The last *public meeting* was held at 8 o'clock in the evening in Notre Dame church. Every day during the Congress there was a special Mass at 8 o'clock in all city churches, and Benediction of the Blessed Sacrament at 5:30 p. m.

*Sunday,* September 11, the closing day of the Congress, solemn Pontifical Highmass was celebrated at 9:30 in the cathedral, and at 10 o'clock a Lowmass with music and a sermon by one of the visiting Bishops in all other churches of the city.

The crowning event of the Congress, however, was the grand and solemn open-air procession of the Blessed Sacrament which started promptly at 2 o'clock p. m., and took four and a half hours to pass the City Hall. The Montreal police, in their white helmets and dress uniforms, were the advance guard, followed by the firemen, a battalion of Papal Zouaves, the Sixty-fifth regiment recruited from French-Canadians, the various Catholic societies and confraternities. In the eleventh of the twenty-one groups were the members of the Third Order of St. Francis, followed by the religious Congregations and Orders, which comprised the twelfth group, the Fathers of St. Mary, Holy Cross, Sulpicians, Redemptorists, Oblates, Benedictines, Jesuits, Dominicans, Franciscans and Trappists. Then came about 1,000 Priests in white surplices, 70 Bishops in cope and miter, and 30 Archbishops attended by their chaplains. After these the Papal Legate, bearing the Blessed Sacrament, made his appearance. Behind him, in their scarlet robes, walked Cardinal Gibbons and Cardinal Logue, Archbishop Bruchesi, the Monsignors, the Papal Chamberlains, and Laymen who held pontifical decorations. A modest estimate places the number of men in line at 100,000, and of those who viewed it at 500,000.

It was dusk when the Papal Legate reached the foot of Mt. Royal, and as he approached the Repository, myriad of lights suddenly broke out upon the face of the mountain. Over the Repository itself a great Cross, visible for miles around, flashed into brilliance. With the imparting of the Benediction of the Blessed Sacrament and the singing of the Te Deum, the Twenty-first International Eucharistic Congress came to a close.

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—Because there are no rotten apples on the top layer, it is not safe to venture a bet that the whole barrel is sound.

(For St. Anthony's Messenger.)

# Plain Truths Plainly Told.

WE will now say a word or two on

The Statesman.

Just about a minute ago we laid aside a book in which we read the following sentence: "The American people may be honest commercially, but their political conscience is irremediably 'rotten.'"

While we read and hear so much of "graft," we can but ask: Are we in the same old political rut of ancient Sparta, when and where theft was considered proper, but getting caught a crime?

So much is certain, that neither politics, in the odious sense given to the world by modern morality, nor politicians, that is, men who trade and gamble in the distribution of public office and patronage, can pass a pure food purity test.

We teach our children, "Honesty is the best policy"—and so it is, of course. But honesty in politics is as rare as the five-dollar gold-piece in the Sunday collection box, and the honest politician is looked upon as a "crank."

The several times quoted editor in the West says: "Every political party has an executive committee, whose duty is to achieve success by any possible means. An executive committee without a long purse and an able liar, without a man who understands to place money where it will do the most good; without one capable of trading and trafficking principles for success, making unholy compromises with the devil, springing effective campaign falsehoods at the proper moment, making black appear white, and white black; glossing over or brazenly lying down the shortcomings of his own party and misrepresenting the motives and plans of the opposition—would be regarded as a dam in a desert, about as useful as a wooden watch. Political campaigns have come to be regarded by the public at large as wars of conquest wherein the spoils belong to the victors;—in which all is fair, however flagrantly false."

Well, we cannot deny it—in our days of intellectual campaigns of the honest ballot-box of the Australian and other reformed voting methods, of law restricted primaries and political nominations and cenventions—in short, in our present time of general and intellectual house-cleaning we have consigned political honesty and honesty in politics to the rubbish heap, or set it aside up in the attic with the old-fashioned spinning-wheel, hand-loom, so highly appreciated by our revered grandmothers, and so very useful, indeed, indispensable, in the good olden times in every household; yes, set aside in the garret with all kinds of out-of-date trumpery.

We quote again from the Western editor: "It is not to be wondered at that the great bulk of the American people are politically dishonest and ignorant. Where in God's name can they learn? From what fount imbibe political morality? They must depend chiefly on the press and politicians for information, and how can that which possesses no wisdom give valuable instruction? Do not our national lawmakers spend long weary weeks in striving for party advantage? Is it not one of the articles of the confession of faith of each party in Congress to oppose whatsoever the other party approves, be it good or bad? Are not the political speeches, made throughout the country in every campaign, state or national, but special pleas for party? Are not a vast majority of the newspapers but party organs, whose business it is to beatify one coterie of politicians and blacken the others? . . . Really, the more newspapers a man reads, the less apt is he to form a just opinion of public men and measures; the fewer political speeches he listens to the more likely is he to bring to the discharge of public duties an honest, upright mind."

"We must have schools to teach theology and medicine, even bookkeeping and penmanship, dancing and boxing; but the

*Uncrowned Kings of America*

are expected to pick up the science of government 'on the run'; to learn from 'able editors,' who reached the sanctum through the composing-room instead of the library, what will subserve the best interest of 70,000,000,—but now, and including our Eastern possessions, of about 90,000,000 people, engaged in a thousand diverse industries and spread out from ocean to ocean—yes, beyond the Pacific!—from Manitoba to the Mexican gulf,—and, well—'by Divine Providence' (?) to some Southern islands! The wonder is not that the American sovereign knows so little of the science of government, but that he knows anything about it at all; not that he follows so often the bell of a political mountebank with the pathetic trust of a blind jackass plodding in the wake of a hay wagon, but that he is not led to commit economic follies that would plunge both government and people into irremediable ruin."

Yes, we really wonder what this able and unterrified editor would say and would have said on all the political achievements during the last decade and a half! Honest and upright statesmen know, and they have repeatedly acknowledged that more than one serious blunder has been committed. It is only to be pitied that statesmen, so-called, endeavored to justify their political career with the public statement: "Our government is the chosen instrument of Divine Providence for ruling and regulating the affairs of other nations." Where, in the name of common

sense, do we stand with our "Monroe Doctrine?" How many citizens do know anything about it? How many statesmen do really understand it? And how many politicians do care for it? So much is true, and pretty many know it, the "Monroe Doctrine" is a political rubber-bag—and can bear or stand a great deal of stretching without "going to pieces," although the unscrupulous handling of it may bring our nation into serious conflicts with other nations—conflicts which ultimately can only be settled by means of a strong navy and the deadly roaring of cannons of our powerful and mighty warships.

This is but one of political blunders and of administrative ignorance, but proof enough that we are badly in need of educated statesmen. And instead of starting the calamity howl, let us rather dwell on the question:

*What Is a Statesman?*

"We understand by a statesman, one thoroughly trained to the knowledge and administration of public affairs, and thoroughly able to govern the state wisely. The knowledge and management of public business, in any department, requires one to be educated thereto. The science or art of governing large bodies of men—of governing a whole people, especially—is of all arts the most difficult, of all sciences that which presupposes the most consummate wisdom and prudence. It requires, therefore, a most careful education, a long and patient training, a mind well stored with the clearest and most varied knowledge of men and things, a judgment well balanced, a will of indomitable firmness, and a virtue superior to all self-seeking.

"This much we say of what a statesman is and how he should be formed and endowed,—because of the belief which is daily gaining ground, that in order to govern well one only needs good sense, integrity, and the choice of the people. The choice of an entire people would not enable the most sensible and trustworthy person among your acquaintance to sail a ship around Cape Horn, with a crew of honest and sensible men like himself,—but also, like himself, utterly ignorant of the laws of navigation, unacquainted with the ocean, its currents and its winds, and unacquainted, as well, with the simple structure, equipment, and management of any vessel, great or small.

"And this much we say, even at the risk of uttering commonplaces,—in order to satisfy the plainest understanding—that we are not all fit, at any moment, to take in hand the helm of the ship of State.

"The good sense of the most illiterate,—which is nothing more than the instinct of propriety,—tells them that as no calling requires in a man so vast an amount of knowledge and experience as that of the statesman and ruler,—so no one should have a more careful apprenticeship.

We have seen, in the preceding chapters, that the accomplished lawyer, the accomplished physician, the accomplished clergyman, the accomplished professor of any science, must have—just like the accomplished artisan and artist—a long, long course of special study and practice. But the statesman is bound to have—if he would not continually blunder in the gravest practical matters—the science of the profoundest jurist, with a thorough knowledge of political economy, of all past history, of the condition and resources of other states; and to this must be added no slight acquaintance with theology and canon law. For to the statesman belongs not only to regulate the enactment of wise and just laws on all public matters, but to superintend and direct their administration.

"Hence it is that in all great governments

*Young Men Destined*

to serve the state as ambassadors or administrators, were trained in a special school at the end of their ordinary college or university course. It has ever been the case in modern Rome—and it is so, as any one may see, in the great European and Asiatic monarchies. And, be it said here without any other purpose than that of further elucidating our meaning—such appears to have been the object of the "Civil Service" law (recently) passed by Congress, and which has not yet had any general or serious application. Just as our navy and army form special services under the Government, requiring a long and careful education—even so should the civil service of the Federal Governmnt or of the several state governments only admit such as have been most carefully prepared and trained for the discharge of their weighty duties. This alone can secure us a succession of enlightened and able statesmen, and of efficient civil servants, such as a great civilized community requires. For we Americans must not flatter ourselves that we are as naturally born with ability to rule the state and direct the mighty and complex machinery of government, as the duck is to swim as soon as it has broken its shell."—(Rev. B. O'Reilly, p. 401, etc.)

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—True riches are neither gold nor silver, but the virtues of a good conscience with which we may purchase an eternal kingdom.—*Ven. Louis of Granada.*

—There is nothing you should more earnestly avoid encouraging than the spirit of intolerance. Intolerance is a confession that you yourself are not free from weakness.

—We may not recognize our shortcomings, but it is a pretty sure thing that our friends know them at first sight. The only trouble is that we get their information by the long way of the "Belt Line."

# For Our Young Folks

## Marion's Venture.

(Written for St. Anthony's Messenger by B.)

### Chapter VI.—Wedding Bells.

ON Thursday evening the Worthingtons were to give a grand ball, and Mr. Stafford and Aunt Clarissa, as usual, insisted on Marion's attending. Virginia absolutely refused; but, alas! weak little Marion yielded. Percy was, of course, her escort, and soon regained complete ascendency over her. She even gave him a conditional promise. Virginia was too strict, she thought. The Church was not inexorable.

"Gaston, I fear that Virginia is exercising a bad influence over Marion," suggested Aunt Clarissa, dolefully.

"A bad influence—Virginia exercising a bad influence! Why, the girl is absolutely perfect!" said Mr. Stafford.

"Oh, I do not mean in that literal sense. You know, she is so overly religious and straight-laced. I am sure she is doing her utmost to get Marion to break with Newcomb—"

"Well, Clarissa, if I can read signs aright, her efforts will all be in vain. Marion has gone too far; she will not give up Newcomb; and, indeed, why should she? He is the most eligible match in the matrimonial market of the season. Of course, there is a little hitch on the religious question, but he is eminently practical and level-headed. He will grant the child every privilege."

Time wore on; it riveted Marion's chains. She, it is true, made spasmodic efforts to regain her freedom. When a letter was received from her dear Convent home, or when Virginia was particularly persuasive in her arguments, she resolved to break off the whole vexatious affair. When in the presence of Newcomb, however, she succumbed to the magnetism of his striking personality, and when in glowing terms he assured her of his unalterable devotion, she surrendered. Still at times she objected feebly. "You see, in our religious views there should be no difference, if our union is to be perfect."

"One heart and one soul we shall be, dearest. Externals cannot divide hearts so closely united as ours," was Percy's tender answer.

"But we should have the same aims, the same aspirations," urged Marion.

"Have we not? Our mutual happiness."

"True; but happiness is not to be sought here below only; our goal is higher."

"Most undoubtedly; and we shall reach it hand in hand," said Percy.

Oh, then you will become a Catholic?" she exclaimed, ecstatically.

"Anything, anything, little one, to please you—Mussulman, Buddhist, or—"

"Ah, you must not talk that way, Percy. That manifests total indifference and—"

"To everything else but your happiness, Marion. I plead guilty."

"But, oh—" At that moment Billy appeared with cards. The callers were ushered in, and soon the usual stream of small talk was running smoothly. Percy's eyes, however, followed Marion's every movement. Virginia, who had come in to greet the visitors, noted it with feelings of distress. Why did Marion remain willfully blind to the danger signs of that hard, cruel mouth and those cold, stern eyes? But when his looks met hers, what a change! How attractive he was, and seemingly so chivalrous, so tender and considerate. The lines occurred to Marion, "The bravest are the tenderest."

The session was nearing its end, and our representative must hie him westward to oversee his forests and mines; but he would not leave alone; the fairest, sweetest blossom of Washington society must be his. He pushed his suit vigorously. Mr. Stafford was agreeable; Aunt Clarissa was enraptured; Marion dazzled, but still undecided. If he were only a Catholic, she would be the happiest girl on earth. When she suggested this course, he was accustomed to reply, smilingly: "Anything, anything to make your happiness complete, Marion; but you see, time is pressing. I absolutely must leave the capitol by the coming fifteenth."

"You would soon understand if you decided on taking a course of instructions; you are so exceptionally gifted."

"Impossible at present; you see, my time is taken. Let us defer this until we go abroad, say, to Italy on our wedding tour."

She shuddered, and he noted the fact with a dark scowl.

Further conversation was interrupted by the lunch-bell. Percy declared that he was due at a business session and could not possibly remain a moment longer.

Marion felt relieved; she wanted time for reflection. Had she let her thoughts take the form of humble prayer to the Father of lights, how different might not her life have been.

For the next few days Mr. Newcomb was a constant visitor at the Stafford mansion. He had a private interview with Mr. Stafford, who was more than willing to grant his suit.

"Percy, my dear fellow, if my little one thinks that you can make

her happy and consents, why, you have my best wishes and blessing. But remember, my friend, she is a delicate little blossom; she has been reared in the sunshine of love; treat her gently—she is my all."

Newcomb was profuse in his vows of unchanging love and eternal loyalty. Aunt Clarissa was in ecstasies. Only think of the grand match her darling was about to make.

Conscience protested and grace whispered in earnest warning; but, alas! the song of the siren, the glamour of earthly love triumphed. Marion seemed utterly unable to cast off the spell he had woven around her. When in his presence, listening to his voice of singular power and sweetness, she forgot all else. Her Blessed Mother and Queen, her vows of undying love for Jesus in the Adorable Sacrament, her lifelong devotion to the Sacred Heart—all was immolated at the shrine of earthly love.

"Virginia, dearest," she confided, tremulously, "I have sealed my fate for weal or for woe. God knows, I cannot help myself; I am utterly distracted. Stay with me, cousin dearest, and help me pray. Percy's business affairs demand his immediate presence, and he refuses to leave without me."

"Have you consented, my poor dear?"

"Yes, Virginia; I could not help it. Really, cousin, I could not live without Percy. Away from him all would be darkness and death!" said Marion, passionately.

"Poor, deluded child!" murmured Virginia, her dark eyes dimmed by tears.

"But, Virginia, I will be so true to my religion, a fervent Catholic, and I shall win Percy; and is there any work so noble as that of gaining a soul for Christ?"

"That is assuredly noble and meritorious; but, darling, what of the perils threatening your own salvation?"

"Oh, no danger at all! Percy says he loves pious maidens—they are just like exotics, so rare and sweet. And now, you will stay with me, and after our return from abroad you must visit me in our Western home?"

"Dearest, my stay here has been too long. I could not make up my mind to leave you, poor dear; but now I certainly must return home; they need me there badly."

"Oh, you surely will remain for the wedding. You cannot refuse me this favor!"

"Marion, I must refuse. I could not possibly sanction by my presence this alliance, so menacing to your spiritual welfare, and so much against the wishes of our holy Mother the Church."

"Oh, Virginia, you are too severe; the Church is not so very much

opposed to mixed marriages, especially when the non-Catholic party shows such good feeling. Why, if Percy could command the time, he would join the Church immediately. He will certainly do so when we go to Italy."

"Do not rely too implicitly on promises given before marriage."

"Percy's word, Virginia, is as good as his bond. He is the very soul of honor."

"God grant it, my love! Still, I could not be present at the ceremony. I must leave by the end of the week."

"Oh, how unkind, Virginia!" and she burst into tears.

At this juncture Percy was announced, and entered the apartment without further ceremony.

"Why, why, Marion, in tears! What can be the matter?"

"Oh, nothing serious, Mr. Newcomb; just a little disappointment."

"I have been telling Marion that I must return home," explained Virginia, "and—"

"Not before our great day, Miss Virginia?"

"I leave the day after tomorrow. It is impossible for me to prolong my visit; and as the time is now short, you will excuse me; I must begin my preparations." And bowing with the grace and courtesy of her race, she left.

"Isn't your cousin rather haughty, Marion? But what is the reason of her sudden departure?"

"Well," sobbed Marion, "she—she—"

"Oh, I see; she is a thorough-going Romanist—I mean Catholic—and anathematizes your marriage with an outsider?"

"Not quite that; but she certainly does not approve of it."

"Little bigot!" he snarled; "I observed long since that she disapproves; and, Marion, dear, I wish you would have nothing more to do with her."

"Consider, Percy, before making such a request, that she is my own cousin and life-long friend; besides, she is about to leave at this critical moment; I feel it deeply."

"To be frank with you, Marion, I am more than pleased that she is going; but I see the tears dimming your sweet eyes; let us change the subject; this is no time to be grieving over narrow-minded people's absurd prejudices. Not quite a month and the most brilliant affair—indeed, the event of the season—is to come off. Focus your thoughts on the preparations to be made; and now, do not refuse this trifling pledge of my affection." He held up a pearl necklace, more beautiful than anything Marion had ever dreamed of.

"O isn't it suberb—magnificent! But, Percy, I do not know whether it is quite good form to accept presents," she said, doubtfully.

"You might hesitate if I were only an acquaintance. Let me clasp is about your neck. How beautiful! Surely you are a very queen of hearts! But now I must see your father; I know you do not care for business details."

The die was cast—the Rubicon crossed! Marion had taken her fate into her own hands; it was too late to hesitate or retreat; she must go on, whether the path be rose or thorn-strewn.

The marriage announcement called forth endless congratulations and comments. Percy was mercilessly rallied at his club for wedding with a Catholic.

"Oh, but, old fellow, won't you have to serve your apprenticeship at fasting and praying! And the rules and regulations the priests will lay down for you," laughed one, "will be something terrific!"

"Don't you know that the Staffords are all Catholics to the backbone; their ancestors, as far back as the deluge, have done and dared for the one saving Church?" added another of the jesters. "You are to be pitied, Percy; for won't she dose you on dogmas and the like!" laughed one of the company.

"Don't waste your sympathy on me, gentlemen. I am marrying a Catholic, but how long she will remain one depends on my iron will. I shall know how to govern my own household," said Percy, almost fiercely.

"Oh, but poor, little fair-haired Marion is walking into the ogre's den! Say, old man, hold up there, and please remember you are culling a delicate flower that would wither and die in the atmosphere of unkindness."

"Hello, Jack!" cried one of the company, as this individual entered; "embrace your cousin-in-law, and give him some pointers how to manage fair Marion."

"Oh, he knows that if he doesn't treat her royally, it will be war to the knife between us."

Percy frowned. "Marion will need no champion under my care," he replied, moodily.

"Well, I am about sure of that fact," answered Jack, "or wouldn't I raise a lively protest!"

"What would your protest avail?" sneered Percy; "my will against the world."

"What a conceited chap!" volunteered Jack. Cupid's arrows have gone so deep, however, that you will be all complacency. The halcyon days of your bachelorship are about over; so say good-bye to pleasure

and the fancies of your own sweet will, and enroll yourself under the banner of duty."

"You are quite a moralizer, Jack. But now let me be going, for I have promised to be on hand at the Stafford mansion at six or thereabouts."

"Newcomb seems to be a splendid fellow, and as rich as Croesus," remarked Mr. Lifford.

"He surely enjoys every favor of fortune; yet there is a certain something in his make-up that does not appeal to me."

"Reminds one of a masked battery, but—attention when it goes off!" said Mr. Nugent. "I cannot understand how such a staunch Romanist family could form an alliance with an infidel of the first water."

"Stafford himself is rather a broad-minded Catholic, and then how can you marvel at the magic power of millions." The bell for luncheon interrupted the flow of surmises and criticisms.

The daily papers published glowing accounts of the grand coming nuptials; the beauty of the bride-elect, the high social standing of her family, and the enormous wealth of the fortunate young Westerner were printed in glowing colors. In the hands of the reporters he became a multi-millionaire, rivaling Rockefeller and Carnegie.

Newcomb remarked, as if casually, that the grandest orator and divine in the capitol was Dr. Forbes; he was always chosen to officiate at high-toned marriages. "Couldn't we give him a call, just for the public, you know; and if you shouldn't think the knot strong enough, why, we can have the priest tighten it."

"Don't jest about anything so sacred, Percy. We Catholics consider marriage a Sacrament, and the priest its only authorized minister."

He bit his lip with vexation, but answered lightly: "As you wish, Marion; I bow to your will, fair lady."

The drawing up of the marriage contract was quite an ordeal for willful Percy. He was fain, however, to yield with many a mental reservation. As the day approached, Marion became more anxious and depressed. The warning words of her beloved teacher, the admonitions of her confessor and the absence of Virginia all made her very, very thoughtful, so that Aunt Clarissa wished the eventful day might be anticipated. Excitement would surely make the poor child ill.

The fateful day dawned at last. How fervently poor Marion poured forth her soul in prayer at holy Communion. Had she been as fervent before, how different might not the outcome have been. She vowed with all the ardor of her pure young heart fidelity to her God and Savior; but, alas! she had neglected to count the cost.

The wedding, as far as outward splendor was concerned, was a magnificent affair, graced by the presence of the beauty, wealth and aris-

tocracy of Washington. Indeed, the function surpassed any event of the season. Yet he who of yore reached the summit of all earthly glory, whose wealth was seemingly inexhaustible, beneath whose sceptre the nations bowed, and who drained pleasure's flower-wreathed cup to the dregs, declared that all is vanity of vanities and vexation of spirit.

On that grand occasion, however, Marion was far from realizing this truth; she seemed to be in a charmed world, and all was so transcendently beautiful that she shrank from the awakening to the dull reality.

Newcomb had decided on leaving immediately for his Western home, from which, after a brief stay, they were to embark for Europe on their wedding tour.

[TO BE CONTINUED.]

## Works of Mercy.

If we hope for mercy we must ourselves be merciful. We must be ever ready to relieve those who suffer whether their affliction be corporal or spiritual. From this it is evident that the works of mercy are two-fold, namely, corporal and spiritual.

Those in the first catagory are: To feed the hungry; to give drink to the thirsty; to clothe the naked; to harbor the harborless; to visit the sick; to visit the imprisoned, and to bury the dead. That all Christians are commended to the practice of these works of mercy there can be no question. In Isaiah we read: "Deal thy bread to the hungry; and bring the needy and the harborless into thy house; when thou shall see one naked, cover him and despise not thy own flesh: Then shall thy light break forth as the morning . . . and the glory of the Lord shall gather thee up." Such is the reward. And if we would know the punishment which failure to practice them entails we may find it in St. Luke, who narrates the case of Dives who, ignoring these in relation to his fellow-man, was judged accordingly.

In the performance of these works of mercy, however, we should be careful that they are prompted by a good intention. That is, they should spring from a love of God and our neighbor, not for the purpose of securing commendation. There is no doubt that much of our so-called philanthropy is wholly devoid of this necessary good intention and is therefore devoid of reward. Many, too, there are who make these charities a commercial commodity. Others again are generous of their means only for the perpetuation of their memories after death.

All such have not "laid up treasures in heaven." In so far as their souls have been benefited their charities have been in vain. Hence to merit the promised reward we should be guided by a good intention, doing all for the love of God.

Furthermore, while our charities should extend to all, yet it is well

that we follow some order in their distribution. Accordingly, first would come those close to us by the ties of blood, and next those bound to us by the bonds of faith. In this we shall be following the advice of St. Paul to the Galatians chapter VI, verse 10: "Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of faith."

## Book Notice.

L'Umbria Francescana Illustrata, by P. Nicola Cavanna, O. F. M., Perugia, MCMX., pp. XV., 415. It has been truly said that to know St. Francis one must know the places where he lived, and this is literally true. In the present volume, Fr. Nicholas Cavanna, O. F. M., has described many of these places with something more than mere geographical knowledge. With camera in hand, he has traversed the length and breadth of Umbria, and as a result, we are here presented with 127 original views of scenes in and around St. Francis' native land, most of which have never been published before. The text of the volume consists in an interesting commentary on the scenes presented with references to their association with the life of the Seraphic Father. Although we could wish to see an English version of this text for those unfamiliar with Italian, yet this is a secondary consideration, since the chief value of the book lies in the illustrations which must commend it to all lovers of St. Francis and make them desire to possess it. The volume is most admirably printed and bound. It is moreover copiously annotated and includes a complete index and an excellent map showing the location of all the points of interest in Franciscan Umbria. For the patience and diligence which Fr. Cavanna has expended in the preparation of this work, he deserves the gratitude of all the children of St. Francis and of all students of Franciscan literature, and we hope that his volume may receive the wide circulation it so richly merits. The volume, which is appropriately dedicated to Fr. Denis Schuler, Minister General of the Order, may be had at *St. Maria degli Angeli* (Portiuncula), *Umbria, Italy,* or through any Catholic book seller. The price is only 8 *lire,* or about $1.60.

(Fr. P. R.)

—Never retort a sharp or angry word. It is the second word that makes the quarrel. Learn to say kind and pleasant things whenever the opportunity offers.

—Better a hedge school, with a crucifix on its mud wall, than the frescoed spaces of an University, bereft of that sacred emblem of salvation, at whose feet the mind of a St. Thomas glowed into everlasting glory.

# St. Anthony's Department

## St. Anthony's Ever Ready Help.

RECENTLY an English lady walked into one of the parks of Paris, when all of a sudden she heard somebody sobbing behind the plants in the shadow of which she had taken refuge. She went to see, and found herself in the presence of a weeping woman with two ragged children. The lady had a kind heart; she began to fondle the poor little ones, and after hesitating a while, she took courage to ask the woman the cause of her sorrow. The woman refused to answer. But the lady, ascribing this to her distress and seeing here an occasion for consolation, would not permit herself to be perturbed thereby. Her resolute and winning manners soon overcame the reticence of the poor woman, and she finally began to speak. Her case was really heart-rending. The unfortunate mother and her two children had eaten nothing since the last twenty-four hours. Her husband was out of work, and to complete her misfortune a third child lay in the hospital, where it was only received with the understanding that she pay for its maintenance. The good lady slipped into the hands of the poor woman all the money she had with her, and as it was not sufficient to provide for her most urgent wants, she bade the woman to call at her home. And this she did. But where does St. Anthony come in at this? Let us hear. After the poor woman had addressed her most sincere and heartfelt thanks to the lady, she said to her: "Madam, this morning I had been at Mass; I made known my distressing state to St. Anthony, and I begged him not to forsake me. And behold, before the end of this Sunday he has heard and saved me."

Now, this good English lady, although a Protestant by birth, often went to pray in the church of the Friars Minor. Perhaps St. Anthony will, as a reward for her good deed, some day lead her back to the way of truth.—(Translated from *"St. Antoine de Padoue,"* by Fr. G. S., O. F. M.)

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—Love all men, your brethren and those whom you think sympathize with you; for the former are evidently your friends, and the latter are not your enemies.—*St. Francis.*

—No one should confide in his own wisdom, and no one does it, moreover, who does not learn, beyond a doubt, that by God's wise decrees he finally falls into dire misfortune, since this confidence is more destructive when influencing him, than when left to its own folly.—*St. Catherine of Bologna.*

# St. Francis Seraphicus College.

WHILE during the "Ohio Valley Exposition" thousands of visitors were thronging the Queen City, our Seraphic College, on the 6th of September, for the fifty-third time quietly opened its portals to the candidates for the sacred priesthood. Quietly the students arrived, refreshed in body and mind, happy to see old faces and new-comers. This year our humble little college has attracted students from the following states and cities: Ohio (Cincinnati, Columbus, Hamilton, Delhi, Norwood, St. Bernard); Kentucky (Louisville, Covington, Cold Springs); Indiana (Lafayette, Michigan City, Madison, Brookville, Oldenburg, St. Maurice); Illinois (Chicago, Peoria, Minonk, Streator, Pekin); Michigan (Lansing, Calumet, Detroit); Missouri (Kansas City); Kansas (Hartford); North Dakota (Spiritwood); New Mexico (Mora); Canada (Chatham, Ridgetown, Tottenham).

A solemn Highmass in honor of the Holy Ghost was celebrated on the opening day to call down His blessing upon the new scholastic year. On the following day the regular class work was resumed, the students of the previous year advancing to a higher grade, and the new-comers soon accustoming themselves to their new mode of life.

Last year's faculty has been maintained, with the exception of the Revs. Ethelbert Morgan, Evarist Zoller and Anaclete Cornelissen, who have been transferred to other and distant fields of labor. The students will not fail to pray for the kind Fathers who have labored so faithfully as professors, that the blessing of God be with them abundantly. The present faculty consists of the Revs. Fr. Urban Freundt, Vice Rector; Marcus Kreke, Agnellus Rom, Romuald Helmig, Egbert Fischer, Claude Mindorf, Ermin Schneider, Ephrem Lieftuchter, Edwin Auweiler and Valentine Schaaf. We hope and pray that, throughout the scholastic year, our students may enjoy the physical and mental vigor necessary to pursue their studies with success, and that their conduct be a source of gratification to us and the kind benefactors of our College. As heretofore, our students will daily recite fervent prayers for the welfare and intentions of our benefactors.

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—Be merciful to sinners; be quick to forgive; be austere in your manner of living; be humble in your dress; be gentle in your words; true to God and duty.—*St. Francis.*

—We need not care what people say of us, whether good or evil; what matters it, since it has not any marked effect on the world and its judgments? If they speak well of us, this glory is from God and returns to Him.—*St. Joseph of Cupertino.*

# Chronicle of the Order

**Rome.**—The Sacred Congregation on the Discipline of the Sacraments, at a general meeting held on the 15th of July, 1910, has judged it opportune to lay down the following rules for admitting *Children* to First Holy Communion, to be observed everywhere:

1. The age of discretion required both for Confession and Communion is the time when the child begins to reason, that is, about the seventh year, more or less. From this time on the obligation of satisfying the precept of both Confession and Communion begins.

2. Both for First Confession and First Communion a complete and perfect knowledge of Christian Doctrine is not necessary. The child will, however, be obliged to gradually learn the whole catechism according to its ability.

3. The knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with the devotion becoming their age.

4. The obligation of the precept of Confession and Communion which rests upon the child, falls back principally upon those in whose care it is, that is, parents, confessors, teachers and its pastor. It belongs to the father, however, or to the person taking his place, as also to the pastor, to admit the child to First Holy Communion.

5. The pastors shall take care to announce and distribute General Communion once or several times a year to the children, and on that occasion they shall admit not only First Communicants but also others, who with the consent of their parents and the pastor, have already been admitted to the sacred table before. For both classes several days of instruction and preparation shall precede.

6. Those who have the care of children should use all diligence so that after First Communion the children should often approach the holy table, even daily, if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in catechism, otherwise, they must supply this religious instruction in some other way.

Numbers 7 and 8 are specially intended for the Rev. Clergy and for the Ordinaries, hence we omit them here.

These resolutions of the Sacred Congregation on the Discipline of the Sacraments have been approved by the Holy Father Pius X. in an audience given on the 7th day of August, and His Holiness has commanded the present decree to be edited and promulgated, and made known by the Ordinaries not only to the pastors and the clergy, but also to the people to whom it shall be read yearly at Easter-time in the vernacular language.

The decree was given in Rome on the 8th day of August, 1910, and signed by the Prefect of the same Congregation, D. Cardinal Ferrata, and the secretary, Ph. Giustini.

**Italy.**—On June 24 the death took place at Carbonara, his native place, of the Very Rev. Fr. Michael, O. S. F. C., Prefect Apostolic of Erythrea on the Abyssinian border. Born in 1836, he made his studies in the Episcopal seminary at Tortona, then went to Rome, where he received the title of Doctor of Theology and of Canon Law. Returning to his diocese in 1865, he was appointed professor in the seminary, then Canon, and in 1884 Vicar General. He entered the Order of the Franciscan Capuchins in 1888, and in 1894 was sent as a missionary to Erythrea, where he labored with conspicuous success down to last May, when he returned home to die. Two days after his death the Italian Parliament paid him the tribute of its homage for the eminent services he had rendered the wounded and captive Italian soldiers in that disastrous war with Abyssinia. R. I. P.

**England.**—The great National Catholic Congress of Leeds has passed into history as one of the most remarkable demonstrations of the faith and work of Catholics ever held on British soil. The Congress convened on Friday, July 29, and lasted a whole week. It was very largely attended, some two hundred Priests from various parts of the country being present in addition to sixteen Bishops and well known dignitaries. His Grace, the Archbishop Bourne, of Westminster, presided. The papers discussed were of a very high standard of excellence, and embraced a large number of subjects, particular prominence being given to the social evils of the day and their cure. Each day there was Exposition of the Blessed Sacrament in the Cathedral of Leeds, from the solemn Highmass at 10 o'clock to Benediction at 4:30 p. m. In the evening mass-meetings the more weighty points on which Catholic unity is required, were discussed. The special sectional meeting of the Third Order was well attended, delegates being present from all the principal fraternities in England and taking lively interest in the discussions.

**Germany.**—The "Brothers of the Poor of St. Francis Seraphicus," whose General Mother-house is at Bleyerheide, near Kerkrade, Holland, have been officially notified that the Holy See has given its final approval to the "Constitutions of the community" by decree of July 19, 1910. This community, which has for its purpose the protection of poor homeless boys, was founded in 1857 by Mr. John Hoever, a teacher in the city of Aix-la-Chapelle, Germany. The Brothers have houses in Germany, Holland, and in the United States. Cincinnati, Ohio, has two institutes, one in Bank street, and the other on Mt. Alverno, near Delhi.

**South America.**—In honor of the tercentenary of the death of St. Francis Solanus, the great Franciscan Missionary in South America, Archbishop Espinosa, of Buenos Aires, Argentina, organized a pilgrimage to Santiago del Estero, the scene of a part of the Saint's labors, where still stands the convent which was his home.

**United States—Cincinnati, O.**—On the 4th of October two of our most esteemed Fathers, the *Rev. Luke Gottbehoede* and the *Rev. Bonaventure Hammer*, will have the pleasure and happiness of celebrating the fiftieth anniversary of their entrance into the Order of St. Francis. Both received the humble habit of the Friars Minor on October 4, 1860, from the hands of the Very Rev. Fr. Otho Jair, the first Custos of the now flourishing Province of St. John the Baptist.

Fr. Luke, now in his 74th year, and at present Guardian of St. Clement's convent, St. Bernard, O., will observe the memorable day on the Feast of Our Seraphic Father in St. Francis church, this city, of which he was Rector from 1888-1890.

Fr. Bonaventure, who on June 24 entered upon his 69th year, will celebrate his Jubilee on Sunday, October 9, in St. Boniface church, Lafayette, Ind., where he has been stationed since 1882. We shall give a full account of both festivities in our next issue. Both Rev. Fathers have our sincere good wishes for a joyous feast-day and for many more days of blessed peace and happiness!

**Paterson, N. J.**—(Correspondence)—With all the splendor attending the first exemplification of the new Franciscan ritual, seven clerics were invested with the habit of a Friar Minor August 20. Solemn Highmass began at 9 o'clock, in the presence of a gathering of relatives and friends of the young men who thronged the church, by the Very Rev. Hugoline Storff, Provincial Visitor, celebrant; Rev. Luke Panfoerder, professor of St. Joseph's College, Callicoon, deacon; Rev. Benvenutus Rudolph, of St. Patrick's church, Buffalo, subdeacon, and Rev. Mathias Faust, master of novices, as master of ceremonies. After the mass the reception was conducted by Very Rev. Edward Blecke, Provincial, who invested the following with the habit and gave them their respective names by which they will be known in future: Frank Herold, Jersey City, Fr. Sylvester; Bartholomew Krysa, Jersey City, Fr. Casimir; John McIntyre, Philadelphia, Fr. Bonaventure; Bernard Boyce, Philadelphia, Fr. Ignatius; Stephen O'Brien, Beverly, Mass., Fr. Albert; Vincent Skelly, New York City, Fr. George; William Doyle, Dublin, Ireland, Fr. Godfrey. The latter is a graduate of St. Bonaventure's College, Allegany, N. Y., while the others are graduates of St. Joseph's College, Callicoon. All were received in the First Order, and Albert Senger, Bro. Christopher; and Ernest Meier, Bro. Wendelin, were received as lay brothers of the Third Order.

In the First Order were professed the following clerics, who had spent the past year in the novitiate: Fratres Angelus Tintle, Leo Keenan, Hugoline Dombrosky and Theodore Chemin; professed in the Third Order, Bro. Lucius Moore and Bro. Joseph Kehr. Bro. Bentivolius was received into the First Order. The ceremonies lasted two hours, as the "Te Deum" was chanted precisely at 11 o'clock.

—When the chapter convened, August 23, the important matter of electing the Provincial was taken up. Very Rev. Hugoline Storff, Visitor General, who was appointed by the Most Rev. Denis Schuler, Minister General, of Rome, to visit the various monasteries in this Province, presided, and with him were Very Rev. Edward Blecke, Provincial; Very Rev. Joseph Butler, Custos; Very Revs. Antoninus Buch, of St. Joseph's College, Callicoon; Benedict Boeing, of Paterson; Benvenutus Ryan, of St. Bonaventure's College, Allegany; and Anselm Kennedy, St. Patrick's, Buffalo; Definitors of the Province; Very Revs. Joseph Bussen and Bede Oldegeering, of Paterson and Mt. St. Sepulchre, Washington, D. C., Guardians of their respective houses. The choice of Provincial fell to Fr. Anselm; Custos, to Fr. Edward; Definitors, to Frs. Benedict, Benvenutus, Alexander Hickey, professor in the seminary at St. Bonaventure's, Allegany, and Matthew Fox, of St. Francis, New York City. Furthermore, it was decided that the residences of the Provincial and Custos

should be changed from Paterson to New York City. In the next session the matters pertaining to the various houses were taken up, and this work was entrusted to the Visitor General, Provincial, Custos and Definitors. The result of the various conferences follows: Fr. Joseph Bussen, who had been rector of St. Bonaventure's, this city, for three years, and Guardian of the monastery for the past year, to become Rector of St. Stephen's, Croghan, N. Y., and Guardian of the monastery there, which has just been raised to the dignity of a Guardianship; his two offices at Paterson to be filled by Fr. Hilary Reinhold, who has been Rector and Superior at Croghan for the past year. Fr. Mathias Faust, assistant of the parish and master of novices at the monastery, to retain the latter position and become librarian, relinquishing his parish duties to Fr. John Stark, of St. Francis', New York, who will also be the new Vicar of the monastery, succeeding in that office Fr. Chas. Loeffelholz, who will, however, remain as Lector of dogmatic theology at the monastery. Fr. Seraphin Geegan, assistant at the monastery, to be transferred to St. Bonaventure's College, Allegany, as professor. Fr. Raymond Walsh will continue in his duties as assistant of the parish and have charge of Sirgac.

Fr. Solanus Dowling, who has continued his studies at Paterson since his ordination last year, to be assistant at St. Francis', New York, and Fr. Patrick Gilgan, his classmate, to be Lector at Mt. St. Sepulchre, Washington. The other Priests retain their old posts.

The assistants at Croghan have been transferred, except Fr. Aloysius O'Malley; the new Priests being: Very Rev. Pius Manz, formerly Rector of St. Mary's, Obernburg; Fr. Aloysius Buchman, formerly of St. Francis, New York City.

St. Francis', New York, has likewise been raised to a Guardianship, and Fr. Edward has been made Guardian, and Fr. Eusebius Schlingmann, who studied here, has been appointed Rector of the church, the office he held before he started for Denver three years ago to become assistant to the late Fr. Leo. Very Revs. Dominic Scanlan and Mathew Fox, of the mission band, will be assistants, as will Fr. Gabriel Nangle, formerly prefect of St. Bonaventure's, Allegany, and Fr. Solanus Dowling, of Paterson.

Fr. Vincent Kelley, professor at Allegany, succeeds Fr. Anselm as Rector and Superior of St. Patrick's, Buffalo; the assistants remain the same.

At the college in Allegany, the new staff is composed of Very Rev. Benvenutus Ryan, Guardian; Very Rev. Joseph Butler, Rector of the seminary and college; Very Rev. Alexander Hickey, prefect of college students; Fr. James Keenan, prefect of seminarians; Rev. Thomas Plassmann, D. D., Ph. D., professor in the seminary; Fr. Stephen Donovan, of Washington, professor of the college; the other priests remain as hitherto.

Fr. Benvenutus Rudolph, formerly of Paterson, for the past year assistant at St. Patrick's, Buffalo, is the new Rector and Praeses of St. Mary's Obernburg.

Fr. Francis Koch, for several years at St. Anthony's, Butler, and the director of the Church Extension Society of this diocese, has been transferred to the Italian Custody of New York, and will henceforth labor among the Italian parishes. Fr. Anthony Berghoff, for many years Rector

of St. Bonaventure's, Paterson, has been transferred to Butler from St. Francis', New York. (Fr. S. W., O. F. M.)

**Glenn Riddle, Pa.**—The annual retreats given during the summer months for the Sisters of the Third Order of St. Francis at the Convent of Our Lady of Angels, Glenn Riddle, were divided into three sections. The first, a German retreat, opened July 10 and closed July 18. It was conducted by Rev. Herman J. Maeckle, S. J. The second retreat opened July 26 and closed August 3. This retreat was conducted in English by Rev. Michael Sheehan, C. SS. R. The third retreat, which lasted ten days, was conducted by Rev. Benedict Boeing, O. F. M. At the close of this retreat nine novices were permitted to take vows for one year and receive the black veil. Forty-two Sisters took vows for one year and thirteen Sisters for three years.

On August 24, many of the Sisters in the vicinity of Philadelphia assembled to celebrate the Silver Jubilee of thirteen Sisters of the community. There was solemn Highmass at 9:30 o'clock. Rev. Philip Holtmann, C. SS. R., was celebrant, assisted by Rev. James Regnery, of South Easton, as deacon; Rev. Theo. George, C. SS. R., subdeacon, and Rev. Cornelius Patterson acting as master of ceremonies. In the sanctuary was Rev. Hubert Hammeke, pastor of St. Bonaventure's, Philadelphia.

The sermon, by Rev. Joseph J. Schagemann, C. SS. R., was a touching tribute to the worthy Jubilarians, in which he dwelt particularly on the many graces and favors God showered upon them during these five and twenty years. In fitting words he encouraged the Jubilarians to renew the sacrifice which they made to their heavenly Spouse on the day of their first profession.

The following are the Sister Jubilarians: Sisters M. Thomasina, M. Herman, M. Regina, M. Engelberta, M. Hortulana, M. Fulgentia, M. Valentine, M. Aquinata, M. Alexia, M. Amanda, M. Angelica, M. Columba, M. Leopolda.

Thursday, August 25, twenty professed Sisters took their final vows.

One of the greatest days in the annals of the history of the community was July 7, 1910, on which day all the Superiors of the community and as many of the other Sisters as could be accommodated, assembled in the beautiful convent home to celebrate in a fitting manner the Golden Jubilee of their Venerable Mother General, Mary Aloysia. This celebration was a private one, and no invitations were extended at the Venerable Mother's request, as she wished it to be a community celebration only.

The solemn Highmass was sung by the esteemed chaplain, Rev. Cornelius Patterson. He was assisted by Rev. J. B. Leibfritz, C. SS. R., as deacon; Rev. Charles Mullin, rector of Ivy Mills, as subdeacon; Rev. John P. McHugh, Sharon Hill, as master of ceremonies. In the sanctuary were Very Rev. Edward Blecke, O. F. M., provincial, who chanced to pay a visit on the occasion; Rev. Joseph A. McDonald, assistant at Ivy Mills, and Rev. John J. Clark, from Lenni. The sermon was delivered by Rev. Peter Grein, C. SS. R.. During the Highmass a cablegram was read in which the Holy Father, Pius X., sent his blessing to the Venerable Mother Jubilarian.

The beautiful chapel presented an inspiring sight, clad in its festive garments, the altars decorated with lilies, ferns and palms and studded with myriads of candles. The music was rendered admirably by the

convent choir, and was in keeping with the occasion. We beg the Venerable Mother General to kindly accept our best wishes for many more years of good health and blessed happiness in her holy vocation. May God bless her and all the good Sisters in her charge!

**Kingsley, Ia.**—On August 12, the Feast of St. Clare of Assisi, a fraternity of the Third Order was canonically established in St. Michael's parish, this place, by the Rev. Fr. Honoratus, O. F. M., of St. Boniface church, Sioux City, Iowa. Ten postulants were invested with the scapular and chord of St. Francis, and two made their profession. The Rev. Pastor of St. Michael's himself is a zealous Tertiary, and we hope that under his care and guidance the new fraternity will grow in numbers as well as in fervor. God bless him and his dear Tertiaries!

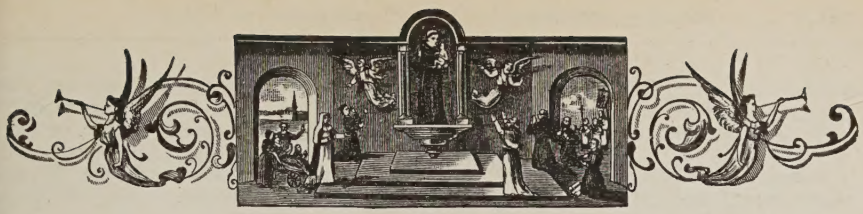
## What Infallibility Means.

Christ prayed for Peter, first of all, that his faith should not fail, and charged him in return to give strength to the faith of all the rest. Thus He provided for His Church. Now, this is that infallibility of which we hear so much. It is nothing but that stability in faith which was granted by Christ to the office of Peter, by which the brethren are ever confirmed in the truth which He had taught. This does not mean that every act or every word of Peter, or his successor, is inspired by God. It only means that in faith, and in faith alone, Christ will ever assist him to teach it officially in its purity, so that he may confirm the brethren, who, when they thus receive it from him, are sure they receive what was first delivered by Christ. The infallibility thus received will not protect him from the frailties of human nature. When he speaks as a private individual his word may have weight, but after all he is liable to error. When he is confirming his brethren, that is when he is teaching the universal Church, we lose sight of the man; we think only of Christ acting through him, giving strength to that body which He promised would be impregnable to the very gates of hell. God gives to each one the grace that is necessary to discharge the duties which He has assigned. Nothing less than immunity from error in his official teaching is necessary for him who has been charged to confirm or give strength to a body that will ever wrestle successfully with the powers of hell in preserving the knowledge of the truth.—*Bishop O'Connor.*

## Obituary.

Of your charity pray for the repose of the soul of MARCELLA MCGARAHAN, who died August 28, 1910, at Cincinnati, O., in the Old Folks' Home of the Little Sisters (Riddle Road), aged 83 years. She was a devout member of the III. O.—JOSEPH WALSH, who passed to his reward September 3, 1910, at the same place mentioned above, aged 77 years.—CHARLES KRAMER, who departed this life September 8, 1910, at Cincinnati, O., in the 55th year of his age. Deceased was an exemplary Catholic, and the father of our Rev. Confrere, Fr. Roman, O. F. M.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



# Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

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*St. George, Grenada, West Indies, Aug.* 6, 1910. I am happy to let you know that my petitions sent you seven years ago have been answered at last. I can now say that the prayers of the poor students offered in my behalf have obtained my entire cure, and I gratefully fulfill the promise made then by the enclosed alms for St. Anthony's Bread. C. F.

*Logan, Mont., Aug.* 16, 1910.—With a grateful heart I return sincere thanks to the S. Heart and dear St. Anthony for the restoration of my health. With the enclosed alms I fulfill my promise and kindly ask the publication of the favor granted me. M. A. B.

*Newport, Neb., Aug.* 16, 1910. Thanks to St. Anthony, who has obtained for me the favor that my daughter and her husband have been reconciled with the Church, and that my brother has returned to his family. J. V. J.

*Indianapolis, Ind., Aug.* 18, 1910. For the restoration of my voice and the improvement in health of my brother, I give public thanks and enclose an alms for the poor students, to the prayers of whom I ascribe the obtaining of both favors. N. S.

*Milwaukee, Wis., Aug.* 22, 1910. With a grateful heart I acknowledge the conversion to the Catholic Church of my brother's three children, who were baptized June 12, 1910, as a result of the pious prayers said for this intention by your poor students. J. H. C.

*Rochester, Minn., Aug.* 25, 1910. Enclosed find an offering for St. Anthony's Bread promised if my husband should return to his family. Thanks to dear St. Anthony, my petition has been granted. M. S.

*New York City, Aug.* 28 1910. For an increase in wages, which would enable me to continue my studies, I return sincere thanks to dear St. Anthony, and cheerfully enclose the promised alms for the poor students. O. R.

*Amarillo, Texas, Aug.* 28, 1910. Enclosed offering I promised St. Anthony for his poor students, that my father might obtain a position, and also that I be relieved from the consequences of a difficulty which arose in my work. Thanks to dear St. Anthony, both of these requests have been granted. M. A. M.

*San Diego, Cal., Aug.* 28, 1910. I promised to send enclosed offering for St. Anthony's Bread if the good Saint would obtain a cure of my sore throat. It is so much better that I feel obliged to fulfill my promise. E. A. McD.

*Thorndike, Mass., Aug.* 29, 1910. I write to tell you that my good mother has improved very much, and is able to sit up for three hours each day, in spite of the doctor, who declared she would not get well again. Thanking the poor students for their fervent prayers, I enclose the promised offering for their support. M. V. L.

*St. Louis, Mo., Aug.* 30, 1910. Please find enclosed offering for the poor students in thanksgiving to the B. Virgin, St. Joseph and St. Anthony, for the safe return home from a trip. J. A. K.

*Cincinnati, O., Sept.* 2, 1910. With thanks to the Holy Family and St. Anthony for the success my husband had with his work the past month, and also for the recovery of a lost article, I enclose an alms for the poor students. M. P.

*Detroit, Mich., Sept.* 7, 1910. In less than three days after promising an offering for the poor students and asking their prayers, I found a suitable place near the church I desired, and have made arrangements to buy it. I have never asked St. Anthony any favor that I did not receive promptly. St. Anthony's Client.

*St. Paul, Minn., Sept.* 10, 1910. Enclosed please find an alms for your poor students, which I promised if my son

obtained a good position. I hope, through the prayers of the students, that he may hold the place and make good.

M. McG.

*Sidney, O., Sept.* 14, 1910. A few weeks ago I had promisd enclosed offering for St. Anthony's Bread for the poor students, if my good old mother should get better again. Being at the point of death, she has recovered. Thanks to our dear Lord, the B. V. Mary and St. Anthony. E. S.

THANKSGIVINGS ARE ALSO OFFERED:

*For Restoration to Health:* C. W., Norwood, O.—M. M., Brooklyn, N. Y.

*For Recovery of Lost Articles:* M. D., Cleveland, O. (money).—W. M., Decatur, Ill. (cross of rosary).—C. H., Toledo, O.—M. G., Atlantic City, N. J. (money).

*For Obtaining a Good Position:* M. S., Madisonville, O.—C. J. L., Charleston, Mass.—L. W., Peoria, Ill. (for retaining a position).

*For Successful Sale of Property:* M. D., Denver, Colo.

*For Other Favors:* L. C., Pittsfield, Mass.—M. C., Negaunee, Mich.—P. P. C., Toronto, O.—M. W., LaCrosse, Wis.

## Monthly Intentions.

Return of a son to the practice of his religious duties.—Good health and successful business.—To obtain good tenants.—Profitable sale of a house.—For the reform of a son.—Successful sale of a business.—For the restoration of hearing.—Success in my employment.—Means to pay debts.—To obtain a good Catholic companion.—That a husband be cured of a serious affliction.—That a person be restored to good reason.—To know the will of God in the choice of a vocation.—Grace of perseverance for three young people.—For contentment of mind.—That a husband may reform and support his family.—Grace to avoid evil company.—Grace to receive the Sacraments often and worthily.—Cure of nervousness.—Return of a loaned sum of money.—To succeed in finding missing relatives.—Prompt help to pay just debts and prevent loss.—Success in undertakings.—Restoration of health for many persons.—Protection against danger.—Speedy and profitable sale of a farm.—For success in studies.—The sale of a tract of land.—That a son may be able to complete his education at college.—For good health in family.—For the intentions of a religious community.—Many special spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of St. Anthony's Messenger.—The Conversion of Sinners.—The Poor Souls.

## Days of Indulgences in October.

On the 2d. Feast of the Holy Guardian Angels.

On the 4th. Feast of Our Holy Father, St. Francis of Assisi. **General Absolution.**

On the 6th. St. Mary Frances, Virgin III. O.

On the 13th. St. Daniel and Companions, Martyrs I. O.

On the 19th. St. Peter Alcantara, Conf. I. O.

On the 23d. St. John Capistran, Conf. I. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

**Monthly Patron: ST. FRANCIS OF ASSISI.**

ST. JOHN OF THE CROSS.